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M. 4.80.) This book is not, as might be expected, a study in biblical theology. There is no recognition of modern scholarship in the treatment of biblical material. There is no attempt to show what the Hebrew thought about the Spirit was, or how that thought was developed in the early church. All parts of Scripture are regarded as expressing with equal exactness a definite theology. The creation narratives state the true relation of spirit to matter, viz., that of realism. The dove at the baptism of Jesus was no vision, but an actual bodily appearance. The lamb in the visions of the Apocalypse is not a comparison or a symbolism, but a heavenly reality. The book is a defense of mystic realism. Its peculiar doctrine is that the Spirit underlies all the realities of the physical and mental world. Most of the philosophy of its position, without the emphasis on the Spirit, and free from the somewhat remarkable exegesis of this author, may be found in certain recent English books defending an extreme sacramentalism.—IRVING F. WOOD.

*Holy Baptism.* By Darwell Stone, M.A., Principal of Dorchester Missionary College. (—"The Oxford Library of Practical Theology.") (London, New York, and Bombay: Longmans, Green & Co., 1899; pp. xii + 303; \$1.) The author of this book is a sacramentarian. Men are saved by baptism. This salvation includes both regeneration and adoption. He rightly distinguishes between regeneration and conversion, but in the case of adults holds that regeneration follows conversion; but in the case of infants the order is necessarily reversed. Such theology, to say the least, is somewhat shifty. The doctrine of faith in relation to personal salvation, so very prominent in the Scriptures, our author largely ignores. He makes the extravagant declaration that "in the New Testament no other means of becoming a Christian than by being baptized is anywhere mentioned or implied," and he declares that the meaning of the Great Commission is that we are sent to make disciples of all nations by baptizing them. To justify his opinions he quotes from the apostolic and church fathers far more copiously than from the Scriptures. He does not seem to be aware of the fact that very early in the Christian era the doctrines of the New Testament were sadly corrupted by the assumption of heathen notions, and that the teaching of the Fathers, on which he so confidently relies, was, much of it, quite contrary to the teachings of Christ and his apostles. If one wishes to become acquainted with sacramentarianism in its extreme form, we can heartily commend to him this volume.—GALUSHA ANDERSON.